Comparative Study of the Concept of Justice in the Contemporary Political Philosophy of Islam and the West (With emphasis on Michael Sandel's votes)

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Abstract:

The idea of Communitarianism with epistemic teachings, such as politics as virtue, the priority of good faith, respect for the cultural diversity of societies, is one of the most prominent intellectual currents of the present age. The hypothesis of this research is that based on the comparative analytical attitude of key societal teachings and the epistemic principles of Islam, one can find common ground in order to achieve another understanding of the challenging issues, especially the category of justice. The purpose of this study is to develop such a discourse to understand another and to live human beings in the field of opinion and practice. This research is a descriptive-analytic method based on the hermeneutic Quinton Skinner (text authoring). Many Islamic thinkers, especially Muslim ones, with regard to the great efficiency in understanding and interpreting texts, consider hermeneutic method. Nasr Hamed Abu Zayd, Mohammad Mojtahed Shabestari, Fazl-Rahman, and Argon are among the Muslim thinkers who based on hermeneutical knowledge of topics such as history, interpretation and understanding of religious texts, the interpreter's mentality, religious experience, the unlimited sense of meaning, and the lack of a single reading in the texts. They ask.

Introduction

One of the most important issues among all schools and religions is the issue of justice. The concept of justice has been considered as one of the key concepts in various disciplines of theoretical knowledge and human it. His concept of justice in a society is linked to the concept of politics .From the beginning; the

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human mind is now seeking an ideology in which one can imagine a person in a fair society. In this regard, there are some such questions:

How is a fair political system? How effective and fundamental is the role of justice discourse in shaping the government-a well-deserved country? Considering the plurality of cultural and promising ideas in different societies and extremist tendencies, in particular in the last two decades, Can the concept of justice provide a comprehensive and comprehensive interpretation? What role does justice play in ethics with politics? Obviously, in relation to the discourse of justice, definitions, perceptions, as well as the possibilities and merits of achieving it, are not only the same but also often conflicting. Because foundations of this discourse are based on concepts such as virtue, goodness, happiness, morality, and so on. Concepts that are predominantly in the minds of others are considered comparative and realistic in the realm of the case. For this reason, it defines all political systems, and even its total political system, within the framework of a fair system of justice. Although the category of justice is at the center of political philosophy, it is always in a halo of ambiguity, confusion and a sense of ambivalence. On the other hand, concepts such as peace and friendship, peaceful coexistence, discourse, balance, tolerance and equality, humanitarian equality, the need for human rights and freedom from justice are evident. On the other hand, violence, extremism, militancy, taming and elimination, the domination of the bourgeois monologue are among the concepts that grew and developed through the discourse of establishing a just-world ideal. This epistemic tragedy has led to the formation, development, and expansion of various theories and schools in the field of theorizing and studying. From this perspective, the awareness of the views and theoretical developments of the thinkers who took this step and concerned about how to live human beings in the political community is a prerequisite for building a desirable society based on justice. The present study deals with some of the most important ideas and perspectives in this field. Plato's utopian Medina, Aristotle's moral and duty system, the city based on the revelation of St. Augustine, the eternal and eternal law of Aquinas, the reliance on John Locke's experience and common sense, the manifestation of universal reason in the spirit of the Hegelian state, and the Kant's moral self-governance system are among the most important issues. The ideas presented in this regard.

The concept of justice is one of the fundamental teachings of the epistemic system of divine religions, especially the religion of Islam. Therefore, Islamic scholars have relied on modern theorizing based on the need of the time, relying on the Quran and the Sunnah. Many Islamic thinkers, especially Muslim ones, with regard to the great efficiency in understanding and interpreting texts, consider hermeneutic method. Nasr Hamed Abu Zayd, Mohammad Mojtahed Shabestari, Fazl-Rahman, and Argon are among the Muslim thinkers who based on hermeneutical knowledge of topics such as history, interpretation, understanding of religious texts, the interpreter's mentality, religious experience, the unlimited sense of meaning, and the lack of a single reading in the texts.. Now, political, cultural and economic disruptions globally have caused the fundamental critique of the ideal world community and the foundations of modern thought with universal verbal teach-

ings. Particularly John Rawls's Justice Theory, which was vital to the liberal half-life autopsy. These critiques were expressed by a variety of attitudes, such as the Socialists, the Frankfurt School, postmodern, hermeneutics, and minis ties. However, one of the most important reviews in the present era is by congregational thinkers. Congregational thinkers have sought to provide practical solutions to social and social politics, aimed at bringing human beings into the political community. The point of departure and the intellectual base of the community are the critique of extremist individualism in the doctrine of liberalism. The emphasis is on paying attention to cultural diversity and values in various societies, linking ethics and politics, and providing new definitions of justice, peace and the relationship between politics and virtue from topics that have been addressed by community-oriented scholars.

Michael Sandel, Charles Taylor, Macintyre and Michael Walzer are prominent thinkers of this field. In this research, the political thought of Islam has been placed as a central slab. The hypothesis of this research is that based on the comparative analytical attitude of key societal teachings and the epistemic principles of Islam, one can find common ground in reaching another understanding of the challenging issues, especially the category of justice. In addition, the postmodern humanities, in order to solve the numerous humanitarian crises and crises in the present day, should provide theoretical knowledge of the epistemic schools of religious and religious values. Innovation in this study is based on a comparative study in the context of Western and Islamic philosophy with the goal of creating peace, dialogue, interaction and finding common ground. The purpose of this research is to develop such a discourse for another understanding and to

human life in the field of thought and action. Due to the urgent need of the contemporary world, it is felt that the level of such adaptations is at the academic level to the peace and security.

The Evolution of Theoretical Discourse of Justice:
Classical Age:

The seventh century BC was a century of myths and mythical thought. In this period, ultimately, the answers to the questions that involved human minds were gods and legendary and supra-human beings. A mythical image of the real world dominated human thought. Homer and Gerhotek were among the first philosophers who expressed the most influential role of mythology in human life in their poems. Zeus, Apollon, and Phrya were among the gods that made the human destiny of nature. The gods were punished by sending natural disasters such as famine and earthquakes and severe diseases such as plague and cholera against oppressors and disobedient people. As it is written in the historical texts, "Zeus punishes those who violently and brutally. They see the sins of a bad man in the whole city of Keeper "(Prissy, 2016: 15). That is how justice was executed. The crystallization and political life of myth's thinking appeared in the person of the king. God, the son of the sky, chose the king, the representative of God. He was able to make love and justice on Earth. In the sixth and fifth centuries BC, Christ changed at the same time as the social, political, and scientific life changed. Other supernatural and irrational beings could not answer the complexities and questions of this natural and scientific world. Natural philosophers knew the philosophers of this era.

Thales was the founder of Malate School. Pisagoras and Heraclitus were among the most important natural philosophers. The

common ground in the teachings of these scholars was a rational look at the nature and nature of nature. They sought the essence of objects and the origin of nature. The main concern of the philosophers of this period was not to replace scientific and natural explanation with the supernatural, sacred and imaginative one of the universe. Obviously, political thought has also been influenced by this great turning point in the world of thought, and social and political concepts are defined rationally and rationally. Anaximander, for example, believed that the nature, forces and contradictions in it were subject to eternal order and law. He said that the universe is a regular set of objects that the absolute power of justice governs (Polly, 2013: 25). Heraclites complex had conflicts and conflicts of opposite sides of justice. He believed that everything was changing and this change would lead to justice. The Pythagoras believed that the main element of the universe was number. In terms of metaphysical philosophy of justice, justice was a digit multiplied by itself, a square with equal components. That is, the state is so far as to have the equality of components in it, and justice is to preserve this equality (Alem, 2010: 31).

About 450 BC The Sophia's thought brought about a great transformation in the evolution of philosophy and political thought.

The man and his place was the main purpose of the Sophists. Protagoras Sophistic considered the measure of everything to be human, and he believed that the sense of justice, the thought of law, and the necessity of ordering was given to everyone. The Hippies Sophistry equates people and reaches a healthy city in the equality of its citizens. It seems that with all the ambiguity and criticism of the Sophists, the link between ethics and politics is one of the achievements of these philosophers. Because the basis of the philosophy of political thought was the mythological thinking and the thinking of the natural philosophers around the axis of the gods, the king, the aristocrats and the classified communities, while the Sophists, on the basis of humanism, opposed inequality and class society, entered the stage in the classical history of thought with the critical philosophy of Socrates, Plato. New, the link between philosophical concepts and ethics and foundations of knowledge led to a change in this field. From this point of view, the epistemology of peace and justice is always explained in connection with it. Peace is emerging in the justice community.

With the advent of Socrates as the greatest philosopher of the fourth century BC, the history of philosophy in general and political thought entered a new field in particular. His method of working was to create doubts about certainty. (Durant, 2000: 12) considered him the father of Western philosophy and the founder of theoretical ethics. What is virtue? What is the good government? What is justice among the questions he posed? He believed that knowledge based on the rules governing human relationships was called justice, and believed that politics was based on wisdom, but was not achieved through justice. In his view, justice was a virtue. Socrates disagreed with human equality as one of the principles of democracy. Socrates considered the government as essential to human society and the restoration of justice. In his view, the political must have wisdom and wisdom and is not the same for all human beings. In the next step, Socrates conveys the law and enforces it for the citizen who guarantees the implementation of justice. Of course, the legislator and

ruler of the Socrates political community is brave, wise and self-reliant, and because of these three virtues, he is also gaining the virtue of justice and can develop it in society.

In Plato's political philosophy, politics and ethical virtue cannot be conceived. The perfect society and his desirable state-of-the-art city embrace all aspects of an ethical political system. Plato also searches for justice in the context of society and the state. Although his ideal society has four qualities of knowledge, courage, self-control, and justice, Plato has a virtue that has the fourth characteristic of justice. Because the presence of justice in his ideal state leads to the emergence of three other characteristics. What actually provides the city with the virtue of meaning is the concept of justice. To Plato is justice, Hassan is in total. In his mind, justice affects social order. People need to be able to transform social institutions in order to regulate a lot of life and create civil and internal peace. Plato at first speaks of the home of Cephalous firstly considers justice to be either private or private, and then presents the defeats of this kind of thinking with sophistry ideas.

Trysima Khosses says: "Justice is the same as an oath." He speaks of general ethics, not of individuality, and considers one as the controllers of the processes of society. Plato confronts this definition with a sophistry, because it is defined as the ultimate state of government. Plato defines justice through the relationship of society and the individual, and in fact conveys arguments to a variety of governments. (Bloom, 1994: 91)

The founder of the utopian Medina, when defining justice, assigns the assignment of the tasks and occupations of the city to the individual according to the talent and expertise of each individual, brings together the elegance and skill of justice and city and citizenship. Plato says: "Everyone has to have only one business, not a few, and anyone who has jobs in a number of jobs will not be highlighted in any of them" (ibid, 1994: 54). The manifestation of Plato's justice in the city a job for every citizen based on the skill and talent of the citizen. The rape of the duties of others and the mixing of different classes harm the city and if we say that this is a real crime, we have not been mistaken and the greatest crime that a person can commit to his own city is cruelty.

Plato defines justice through the association of society and the individual. Therefore, justice from Plato's point of view is that each organ performs its duties in the good city with the necessary coordination. (Bloom, 1994: 106) Plato between the city, social justice and good and the true prosperity of the human soul establishes an unbreakable bond. Ideally, Platonic justice is also the cause of the link between governments. Because justice in some way prevents extremists and humanitarian abuses that may well be beautiful from the point of view of their personal interests, but from the point of view of the rights and interests of others - (Faster, 1991: 52)

Although Aristotle is considered Plato's immediate apprentice in the history of Western philosophy and political thought, it is clear to everyone that he has transcended Plato's abstract epistemic pattern and relied on objective and empirical observation of political and social thought. However, with all this, his approach to justice is based on morality. Aristotle considers man as a political animal whose ultimate goal and goodness are evident in the political community. The duties and virtues of the citizen and the political organization of the city are one of the basic issues of Aristotle's policy book. Aristotle goes so far as to say that virtue of a good city is not necessarily a virtuous one. And in order for a country to come to a desirable perfection, all its people must have the virtue of a good citi-

zen (Aristotle, 2011: 109). It must be said that the basis of his thought is like Plato, the state of the city. Additionally, the city believes that the city naturally precedes the person; in his opinion, he cannot live with others or rely on his own nature that does not require the coexistence of others, It does not have to be, and hence it should either be God or God. The first person who founded the society gave humanity the greatest benefit, and the worst man is that it neither recognizes nor gives the law. City justice is special. (ibid, 6) In the political city of Aristotle, justice is not separate from man.

In addition, justice is considered a moral virtue. Perhaps this is why in Nicomakhose Ethics; he deals more than justice does with other works of his own. He has divided justice in a general and specific sense. In the general sense of the oppressor, someone who is ignorant of the law is intolerable and disregarding the equal sharing of the benefits of the equality of citizens, and any act that the legislator determines is fair (Aristotle, 1999: 165 and 167). Nevertheless, in the next step, Aristotle divides it into two types of distributive and correction in the definition of fit into the fit. In Aristotle's view, justice is proportionate and treated unequally with equal's inequalities. Benefits and facilities are proportionate to the equality and inequality of individuals (ibid., 74). Therefore, in the discussion of Aristotle, the desirability and proportionality of equality in individuals is not separate from the goodness and virtue of the city, since the goal of the political community is not only to live, but also to be well-being. Therefore, social organizations and those who provide means to achieve this goal and have a greater role to play in securing the main goal of the political community should have a greater role in gov-

ernment. Because people are virtuous. From Aristotle's point of view, there is a virtue of permission to hold office. Because the virtuous justice of social and cultivating all other virtues (Aristotle, 2011: 135)

The frameworks that Plato had put forward to establish a city of favorable and peaceful states had been criticized. There was a thunder and an inspiration about religious beliefs and a decisive philosophy in the minds of the people. They sought the teachings that were seductive, ethical and far from conflicts and prejudices Political. In this situation, the Greek philosophers stepped into the field of thought. The schools of thought were Epicurean, Colby, Skeptic, and Stoic. Although there are fundamental differences in the epistemic propositions of these four constituencies, they also share the same principles. Focusing on the individual as a central slide, paying more attention to the private sphere instead of the public sphere, prioritizing ethical issues in the discussion and intent with the goal of reaching humanity for the absolute relaxation of psyche and adolescence, non-interference in politics, as far as possible, equality and plurality of people and the homeland These principles are important. "I do not know what else good to look for if I enjoy the good food, the happiness of love, the joy of hearing a good sound, and, finally, the pleasure of looking at a beautiful face?" (Abdollahi, 2012: 30). Obviously, since these schools sought to increase the credibility of the individual towards the political community, they could not be mindful of the concept of justice. Justice is a fundamental concept in the philosophy of politics and ethics, and the philosophy of ethics is the same. Equatorial justice was the same for everyone, but he believed that receiving justice It will be different

from societies. That is, relative justice is variable and diverse. In fact, they believed that there was no general idea about concepts.

Epicure claims: There was no absolute justice. Every time, without a new law and order, a law that has been effectively and fairly declared, is not consistent with the perceptions of reason, this is because it is not really true and just. Similarly, as a result of the new situation, what is rightly and equally well-known is no longer suitable for expediency and the other is not beneficial to mankind, it will no longer be equitable (Babaei, 2007: 205) was another major school of this period of Stoicism. The stoics believed in human equality and considered the basic premise of justice to be the basic equality of all human beings. Marcus Aurelius Stoic believed that the common intellect of human beings had made them citizens of a single country. Based on this commonwealth, there is a general moral law of universality that can be understood by all by the power of reason. The rules of justice derive from this general moral law. (Bashiriyeh, 2002: 109). The Arabs also considered justice to be a natural virtue, which is governed by general laws imposed on a human being who is a citizen of the world. The possibility of a doubtful recognition, a failure to reach a final reality, a refusal to judge, and a subjection of the basic principles of the philosophical participation of skepticism. In their view, they were relative concepts and changed with regard to changes in political, social, cultural and economic conditions. The skepticism of Empirics believes different cultures have different moral opinions. A moral doctrine can be as good as another can. For this, we must avoid judging ethical issues and ethics. "Moral beliefs are questioned like trusting the senses. Different cultures have different ideas about what is good and bad, and we can not find out about the truth, even

if it exists (Price 2012:152). Therefore, from the perspective of the justice judge, there is a lack of dogmatism and avoidance of judgment in something that deals with some kind of ethical issues.

The middle Ages:
The medieval philosophers have also paid special attention to the concept of justice in drawing their political community. Saint Augustine is one of the most famous thinkers and theologians of the first church. Owners of thought believe that the core of Augustine's thoughts is the theory of the two cities. This theory is described in detail in his greatest work, The City of God. Augustine's man is always in conflict with dichotomy. Earthly love / heavenly love, the benefits of post and math / the benefits of spirituality, material life / spiritual life, the realm of the devil / the realm of God and finally the goddess / earth city. From his point of view, justice, peace, security, and excellence in the human soul are seen only in the true heavenly city. In the poetry of Augustine, the saint, the existence of absolute justice belongs to the reign of God in the heavenly city, but any society can reach a degree of justice through the conformity of the order. Justice is the basis of his ideal medina. In Augustin, justice is a discipline, and every society has a discipline. The family, as the smallest and the ninth human community, must also have an order, while the family itself is also within the larger society. This government has an order that families should obey. Absolute justice belongs in the first instance to the sacramental system, which is an affair, and to a secondary degree may be narrower and more limited (Foster, 1991: 350).

Thomas Aquinas is another philosopher of this period. He also prioritizes the community. In order to explain Aquinas' idea of the relationship between morality and justice, he

must focus on his most important doctrine, the compromise between reason and faith. Aquinas rationality is a combination of Aristotle's Aristotelian archetypal wisdom theory and Christian language. The church institution represents the divine intellect and the state and human law are derived from the human intellect. According to Aquinas, harmony with natural law can make human rights fair. In Aquinas' thought, it may be argued that the principles of the law and the law of God, and the harmony of the first justice, are explained and defined. In the opinion of St Thomas, a fair human law must be adapted in the right way, should be good to the public, be legitimate, come from the people or the elected servant of the people, and the conduct must be announced (Alem, 2010: 277).

The Age of Enlightenment:

The history of human intellectual development in Europe since the late seventeenth century saw a massive movement that was called the Enlightenment movement. The epistemic system of Enlightenment was based on the belief in the human intellect as an independent subject to discover the meaning of truth and cognition. This attitude was able to It leads to the emergence of the individual's original thinking about the community, the establishment of a rule of law, the suppression of religious and superstitious beliefs of human life, and the formulation of human-orbital liberal thinking. In the context of such an approach, concepts such as politics and justice are defined based on a positivist attitude of moral values. Europe has entered a new age since the mid-seventeenth century, which is called the Enlightenment. Often, in the history of thought, often the seventeenth and eighteenth centuries are called the age of reason,

and the eighteenth century is called the Enlightenment. As stated, the Renaissance, the Reflection, and the Scientific Revolution brought Europe to a new stage. Reason was trusted as the only valid source of knowledge. In the Enlightenment worldview system, the growing credibility of natural science played a role as a natural philosophy (Goldman, 2006: 13).

This social, economic, cultural and political process was the result of the thought and effort of thinkers who, in the history of thought, spoke to some of them, such as Diderot, Voltaire and Hoelbach, associates of the Encyclopedia. Others, such as John Locke, Jean-Jacques Rousseau and Montesquieu, were known as social contractors. Perhaps it would not be exaggerated to say that the views and works of the Enlightenment thinkers influenced political philosophy more than any epistemological and theoretical frameworks. Obviously, the legitimacy of the government, obedience to the law, the issue of justice and justice were one of the important issues that were addressed. but before entering into the political ideas of these prominent thinkers of the Enlightenment, we must mention the Machiavelli and Gruissian views. Therefore, we can surely say that these two thinkers are thinkers whose views originate from the scientific and logic of political thought and attention to natural rights Human and, consequently, the subject of social contract.

Nicolas Machiavelli was the first in 1469 to put forward the issue of politics as a science of Weber, based on the logical principles of this world. The Machiavellian approach was based on empiricism and the use of the historical method. In Machiavelli's opinion, political power in itself is a goal. Hence, in

his opinion, the ruler can use both law and force to achieve his goals. In his view, security, freedom and justice can be achieved with political power. Two concepts of luck in Machiavelli's political thought are introduced as fundamental concepts. He believes that political life is influenced by these two concepts. Unforeseeable fortune. However, man's success in gaining strength is a sign of virtue. For example, rebellion and victory in the war of virtue. Therefore, it can be concluded that justice is also defined by virtue of power. The powerful ruler is a bonus of other virtues. Machiavelli is the first to separate political philosophy from religion and modern philosophy. Because Hugo Grossius presented the pseudo-legal, debate for the first time in a logical and informal way in the book "The Rights of War".

The issue of rights for scholars at the beginning of the Enlightenment was considered one of the most important issues. Grossius considers natural law as stable as the open mathematical rules. In his view, the rules of the law are also derived from the natural law. According to Grossius, rational precepts are based on goodness, and this thought is the source of justice. The votes of Grossius are the beginning of the separation of the thought of law from the thought of religion in the new age (Mowdah, 2013: 156). Enlightenment thinkers moved away from the mythological concepts based on the general intellect, or the divine intellect (Logos), in defining issues such as politics, justice, peace and security, and its relationship with ethics. The thinkers of this age defined the concept of justice in the pursuit of a common good and individual liberty, equality and security.

To explain the political foundations of society, they believed in the priority of the individual towards the community. Hence, in order to preserve their supremacy and liberty,

they gave their way to obeying the law based on universal agreement. The basic point is that during this period, rational conception of justice and its existence in society represented the rational will of the members of society. Thomas Hobbes, John Locke, Jean-Jacques Rousseau and Emmanuel Kant are among the most important thinkers of this period. However, these theorists disagree on some theoretical aspects, but all are in the tradition of liberalism. Justice is defined in accordance with the law of Hobbes based on natural law and transferred to the governing body by a convention. In his view, justice is the maintenance of the covenant, the law of reason, and by which we prohibit everything that causes us to ruin our lives. That law would certainly be one of the laws of nature (John, 1991: 134).

In Leviathan, Hobbes portrays a political society based on rationality. In Hobbes's tradition, humankind is a vicious, selfish, and self-interested person, and since everyone is in the interest of their own interests, conflict is predictable, because resources are scarce and everyone thinks only for his own good (Tuck, 1997: 101).

He sees the only way to achieve security, peace and tranquility as the creation of a state with absolute sovereignty based on a social treaty. Hobbes, by relying on a humanistic approach, discriminates between mechanistic and rationalism concepts such as statehood, justice, peace, peace and security from the domain of ethics and paranormals. Unlike Hobbes, John Locke is optimistic and human beings are naturally peaceful, good-natured, well intentioned and willing to interact with one another, and consider conversion of man to social life as the reason for this claim (Locke, 2008: 85). In the book "The Two Treatises on the Government", the concept of justice and property was always inextricably

linked to John Locke's political philosophy, with his theory of individual rights and the rule of law limited by the fundamental foundations of liberalism. The person in his mind is the ultimate goal, and the city and political community are created solely for serving the goals of the individual. Locke's ideas about property and property ownership are often developed in today's debate about social justice (Townsend, 2012: 130).

Locke considers civil rule as an unavoidable necessity based on the wisdom of reason. From his point of view, justice is a natural and eternal, irrevocable and rational law. In Locke's view, nothing can restrict the rights of an individual, except laws based on rationality. Because freedom that is not stipulated by law challenges peace. Locke's Tolerance and Tolerance Theory is one of the foundations of government formation and peace, friendship and discourse. According to him, religious tolerance leads to unity, peace and friendship in the political community. Tolerance can guarantee freedom. In a tolerant society, people can provide the opportunity to use freedom on a large scale, so that they tolerate different ideas and not interfere in one another's affairs. Tolerance reduces the possibility of collision among people (Mahmudi, 1998: 100).

Jean-Jacques Rousseau, the great philosopher and thinker of the eighteenth century, sees liberty and equality as two merits that a person will enjoy as a citizen and based on a social contract. This does not seem to be possible in Rousseau's opinion, unless human beings do what they perceive and command. Rousseau's founding political city should be prosecuted in accordance with the rules. Rousseau's view of Locke is less individualistic. Rousseau's citizen is not a systematic citi-

zen. Rousseau's human nature as a citizen is the foundation of society.

Therefore, if the state is to be vigilant in safeguarding the human personality and freedom of thought, justice, property and equality. According to Rousseau, civil liberty is not the result of a process by which the state helped it, and because of its decisive means of creation, created a space in which the will of the individual is practically impossible, but a legal military object that the individual is certain to rely on. It can do what law permits, because others are not obliged to impose an obstacle to the exercise of legally permissible acts. Equality is not only an outbreak of freedom, but also the two are moving in the same direction. If the social contract is a legal equality, this equality does not affect material inequality.

In this case, the realization of equality requires a relative limitation of economic inequalities: "Should love of justice and laws be sought in these two extremes? The state is always because the heart is the essence: rich people see the law in his moneybox and loves the poor bread more than freedom (Guy, 2012: 118). Rousseau ties in his theory of ethics and freedom as the most fundamental political concept. The human personality of Rousseau as a citizen is the foundation of society. Hence, if the government is diligent in protecting human personality and freedom of thought, freedom, justice, ownership and equality, it will be created in a society of peace and consensus. In Rousseau's view, the private and public realm of the citizen cannot be separated because it leads to the emergence of totalitarianism (ibid, 205).

Thus, the discourse of peace is within the social system by the individual and the state that occurs. The two doctrines of freedom and

liberation are the introduction to achieving justice and ultimately peace. According to Rousseau, is not the result of a process by which the government has helped, and because of the decisiveness of its means of action, created a space in which the will of the individual cannot be put into practice without any obstacle, but a military imperative of law, which the individual is certain to rely on It can do what the force permits. Because others are not obliged to impose an obstacle to the exercise of legally permissible acts. Equality is not only an outbreak of freedom, but also the two are moving in the same direction. If the social contract involves legal equality, this equality does not affect material inequality. Rousseau ties in his theory of ethics and freedom as the most basic political concept. In his view, the introduction of ethics into politics leads to the establishment of a just and non-violent society.

Emmanuel Kant was introduced to the most important viewpoint that separated justice from individual desire and morality into this period. The Kantian Citizen is rational entity acting in the domain of ethical rulings and laws of the legislator. He considers the social contract to be the justice of the law. Justice is one of the demands of reason. Kant looks at liberalism at the highest level and cares about the person's discussion. He introduced the ethics debate through his well-known "pure reasoning". Kant's religion is the basis of a liberal and universal thought of humanity. Kant realized that social justice theory could not be applied to justice because humans may, in any case, use their position when they are in a natural position and maximize their benefits. Kant's ethics based on his own ethical foundation, based on his own personality and end in his own sense. Kant's morality is based on two Qaeda.

The first rule, which is very famous, says that you should act based on the principle that you want that principle to become a universal law of the world. (Bashiriyeh, 2003: 120). In the second chapter, it is emphasized that one should never look at man as a tool. Because human is a goal. To Kant, justice is not only the highest moral virtue, but also the only ethical virtue that ends everything. Justice is the end. The end is in itself. According to Kant, the concepts of freedom, justification and virtue can be deduced only from rational action.

Justice is one of the demands of reason. Kant, as a task-oriented libertarian, believes that the ethical virtues of justice are not in the good of the good, but that they themselves are the object and purpose. According to Kant, when ethical values are exercised through dedication only, just as moral action is. In addition, Emmanuel Kant's Democratic Peace Theory is the most prominent theory of peace and friendship among Enlightenment theories. He addresses the foundations of peace in the Peace of Peace treaties. According to Kant, World Peace has the roots of moral criminals. The Kantian Citizen is rational entity acting in the domain of ethical rulings and laws of the legislator. From the point of view of justice, Kant also spells out the philosophical foundations of peace.

Contemporary Period:

The Kant of Justice in relation to justice was the basis of the foundational liberalism of the twenty-first century, and its renowned justice theorist, John Rawls. Justice as a fairness to John Rawls was an approach that explained the concept of justice in the context of moral philosophy in contemporary times. In concluding this theory, he can be said that he regards justice as the highest virtue in society. In Rawls's doctrine, justice is a self-concept, and is not based on moral or good value. Individuals in Rawls's theory of justice are in a hypothetical state that are unaware of their

social status, goals, values, and religious, moral, and philosophical values and beliefs (the discovery of ignorance). The people in this situation are as rational beings based on two principles of equality in freedom Fundamental forms of discrimination distinguish a community of people with the aim of achieving social benefits, such as wealth, freedom and liberty based on social contract. In the book "The Law and the Humanity," he relies on the issue of political justice and civil respect for peace. From the point of view of Rawls, one can rely on universal wisdom to overcome the conflicts of cultural diversity.

According to this philosopher of liberalism, we must abandon religious, philosophical, or moral thought (religious and philosophical moral doctrines). Because society in any case is diverse in terms of religion, philosophy, ethics and value, and we cannot enter them into the basis of politics and thought. Politically, then let us agree on politically possible pragmatism on politics. In his view, a free society based on democratic principles of justice, relying on general and universal wisdom, could lead to a political overlapping consensus. In this consensus, citizens agree on a basis of the principles of justice in the conditions of freedom and equality of cultural and religious strife and based on peace and tolerance. (Rawls, Adaptation of: 1993).

In an overview of the evolution of liberalism's discourse on the concept of justice and peace, we are witnessing common epistemic elements. Positivist logic, individualism, and the primacy of the right to good are the most fundamental elements of this discourse. The failure of contemporary liberalism to solve the problems of human society and the crises of the present century has led to these elements to be criticized. For example, Jurgen

Habermas, a representative of the Frankfurt School of Critique, criticizes positivism for recognizing human interests, understanding and communicative reasonableness.

Contrary to the paradigms of liberalism and social welfare, Habermas has organized his theory so that it can organize a form of civil society and the public sphere through democratic citizenship and the rational ethical dialogue, based on which a kind of political legal order To be created. Contrary to the idea of a liberal order that ignores the negative consequences of individualism and endangers public order and collective rights, and also differs from the idea of a welfare order that reduces the rights and orders to public welfare (Nejat Hosseini, 2009: 106)

Postmodernism also challenges issues such as the end of the fraternity at the community level, the fragmentation and the lack of distinction between the subject and the object of the extreme individualism of liberalism. Lyotar, Foucault, Derrida, Baudrillard are among the postmodern thinkers who present new definitions of common concepts in the humanities. But the socialist school is currently the most influential intellectual stream that criticizes liberal values and the morality of political concepts, especially the concept of justice.

Important Concepts in Contemporary Communitarianism:

The general framework of communitarian thinking is based on the link between ethics and political philosophy. Congregations, with an emphasis on cultural and moral issues, challenge contemporary liberalism. Convergent thinkers transcend abstract concepts of philosophy and philosophy of morality toward philosophy. The virtuous life leads. Accord-

ing to them, the social virtues of virtue have been neglected. There are, in fact, theoretical differences between scholarly thinkers. Nevertheless, this kind of thinking has the same elements and key. Hence, we will focus on the views and views of these epistemic teachings with the emphasis on the works of the Contemporary thinkers, Alasdair Macintyre, Charles Taylor, Michael Walzer and Michael Sandel.

* The critique of the extreme individualism of liberalism: the concept of individualism refers to the concept of human origin or humanism created by the Renaissance. In fact, individualism is a very important basis in modernity. The basis of the Renaissance on the subject was always discussed about its philosophical significance, and ultimately its classic political economy determined its credibility (Ahmadi, 1998: 23). In this sense, communitarialists challenge the political and moral philosophy of liberalism. In epistemology of liberalism, the individual is more and more prevalent in social institutions, such as tradition and culture. In the opinion of the congregational scholars, the crises of the present age are due to the deficiencies and disadvantages of such thinking. From the point of view of moral philosophy, its priority over all ends and ends leads to the fall of the people of society. They believe that the liberal school, with individualistic thinking, has deprived the individual of traditional and ethical backing and gave him an unhealthy life (Lengenhausen, 2005: 425).

Morally, the isolated man of the modern selfish and post-war era has his personal goals and interests. The red lines are caused by the norms of the community, because they consider themselves to be prior to them. The Contemporary thinker McIntyre in the book "Peacekeeping" accuses the liberals of insist-

ing on sensitivity perceptions of human beings and thus promoting a subjective and objective view of morality (Vaezi, 2009: 389). Communistarist such as Michael Sandell believe that a person in a task-oriented liberalism is separate from his goals and ends. Kant's moral person and John Rawls independently and autonomously have an identity independent of society. In the opinion of self-sufficiency, which is so independent that it eliminates any notion of good and evil, the possibility of a collective and collective life, in which the identity and the collective interests In between, it destroys (Sandel, 2015: 80).

Right Priority: Congregationalists believe that pre-empting individual rights to universal good causes them to degrade in society. Ethical concepts fall into the political, cultural, and social dimensions dominated by the individual's desires. Fidelity is created by the will of man. In this regard, the institution of religion and culture loses its construction and consciousness. Community-oriented thinkers believe that the priority of the right to good causes corruption in the society and government. A society where its people are arbitrarily living and a state that arbitrarily governs. A society that is far from justice and moral virtue is not a priority. In fact, liberalism comes from an autonomous and autonomous homeland to the priority of the right. Theories emphasizing the primacy of rights are theories that devote the foundation or aspects of the foundation of their political theory to the particular rights of individuals. In addition, in front of them, do not have the same position for the principle of belonging and duty (Taylor, 2014: 113)

* Active Citizenship: In the thinking of Communitarianism, one's identity in society is meaningful. In this regard, Communityists are

aligned with Aristotle that the virtues of Person and city are not individual and collective. Apart from Aristotle, man is a political entity. Aristotle's human person must have active life in the state of the city in order to achieve prosperity and perfection. In Aristotle's view, one could be a good citizen, without necessarily having a special virtue for a good person (Aristotle, 2011: 108). Community-oriented thinkers believe that citizenship is the identity of the individual. The active citizen defines concepts such as generic goodness, participation, tradition, interaction, justice, peace within the political community based on cognitive institutions such as tradition and culture.

A contemporary human being is a supra-modern observer. He does not react in any reaction; he is selfish. It is indifferent to the events of its society, and if it has a level of participation and to satisfy its desires. In these types of societies, participation in political and partisan activities is minimized. This lack of political mobilization provides grounds for the growth of totalitarianism, populism and fundamentalism.

According to Wallzer, members of the liberal society have no common religious or political traditions; they can only say a story about themselves. They imagine themselves completely graduated and self-committed. (Walzer, 1990: 69)

* Commitment to moral and value beliefs: The intellectual flow of communitarianism is the origin and substance of the individual in society. A society based on normative and moral values. A person joins such a society fully. Macintyre has paid special attention to cultural and moral issues in his works. In his view, the decline of moral virtues is rooted in

the Enlightenment. In the contemporary era of Aristotelianism, based on the endlessness of the individual, he became emotionally ethical and arbitrarily changed.. In modern political society, the individual based on individual rights defines morality. It seems that Macintyre is believed to hide rational criteria in order to justify their actions. The human person himself poses a sense of value and dignity in the community based on personal desires and feelings. In his view, the naked and abandoned moral, which has spread to Western thought and confused his philosophers from Hume, is in contrast to the needs of the Homerian and medieval times.

At that time, no one should do what he should do, because what he was doing was to consider himself a warrior or a citizen, or a husband or wife, or a Greek, or a monk or a Christian, or someone who has a social position like these. Success (Agraria, Adapted of 2003). Constituents are virtuous circles. They believe that political concepts must be redefined, and that the political language must be ethical. The thought of liberalism from the very beginning was the belief that ethics and ethical values in politics and economics would lead to breakdown and violence in the political community. Hence, the concepts of value and dignity are related to the private domain. Michael Sandel, the philanthropist philosopher, explicitly addresses this issue in the book "Justice." In the opinion of Sandel, they wanted to leave the citizen behind their moral and religious beliefs, perhaps a way to guarantee tolerance and mutual respect. However, in reality, the reality may be the opposite. Deciding on important social issues, with the impartiality of impartiality, makes it possible for an outrageous response, while not possible. A policy that is devoid of moral

commitment brings civilian poverty. On the other hand, the obvious invitation to fanaticism and moralisticism will be considered. Every scene that liberals fear to enter is fundamentalists' rage (Sandel, 2014: 242).

Charles Taylor is considers three special works for religion, first, religion tells us that a man has the ultimate goal Which must reach it, there is a goal beyond the material and worldly end of mankind, then the notion of good human being achievable by man entails the belief in a higher power, that is, the transcendent God, and, finally, the necessity of such a definition of man necessitates us Believe in the vitality beyond the natural boundaries of everyday life that ends with death (Taylor, 2007: 20). In Taylor's view, religion can lead to transcendence A. Religion with its sublime solutions goes beyond the boundaries of the material.

* Criticism on neutral state: Communitarianism believes that the state, based on the Aristotelian intellectual system, should cultivate virtue in human beings and bring happiness to him. The government is not a voluntary association. The reform of society in all aspects of the economy, politics, and society, with the involvement of the state, crystallizes. Socialist thinkers regard the state's neutrality as degrading the political community. In the tradition of liberalism, the neutrality of the state leads to the expansion of tolerance in society. However, congregations believe that this impartiality causes chaos. Tolerance and tension in a tumultuous society make it a place for dogma and violence. Michael Sandel also criticizes task-oriented liberalism from the point of view of justice and social justice. In the book "Political Liberalism," John Rawls not only isolated citizenship from moral and religious beliefs, but governments should not support any particular notion of goodness, but should be neutral (ibid. 248).

According to Michael Wallzer, the government must interfere with the survival and development of a nation, a particular culture and a particular religion, or the survival and development of a specific set of nations, the culture of the vale (Habermas and.2013: 139). From the point of view of the contemporary economic liberalism of the neutral government, which, in the face of libertarianism, by Friedrich Hayek and Robert Nozick, was even trampled by public welfare in favor of individual rights? (Sandel, 2005: 211)

Constituents see the government's lack of government involvement in the economy as causing the moral degradation of the market and the unfairness of economic relations. Because the person is, free to get the most pleasure and maximum profit. In this market, all values can be bought with money. Sandel believes that we are in a time when almost everything is bought and sold. Markets and valued markets have been unprecedented in our lives. (Sandel, 2014: 3). Walzer also portrays the role of the state in distributive justice beyond the material role in the flow of the market. In his opinion, the main process of distribution is the conception, creation, valuation and distribution of blessings in society (Walzer, 2010: 29).

A Critique of Universal Reminders of Liberalism Values: One of the common doctrines among congregational thinkers is the rejection of universality in the values of liberalism. Sunny, Walzer, and Taylor emphasize the role of cultural context in shaping these values and their perceptions, and acknowledging the special nature of culture in different societies, claiming the universality of liberal theories and their application to all cultures and societies under They questioned. (A group of translators, 2007: 21). It seems that the Community-oriented believe that societies from a wide variety of value systems and politics reach

unity in the political community. Because culture, tradition or particular value will not be marginalized. According to Taylor, "self" has a dialogue identity and the importance of its relations with others. Moral theory is the best way to explain the common moral horizons as powerful evaluators. Walzer also does not know the impartiality in the process of filing, because he is politically out of the ideal Of life based on good. He defends liberalism, which allows the government to be committed to the survival and development of culture (Beheshti, 2016: 38).

* **Justice**: the concept of justice is one of the most important issues to be communitarianism. The principles of justice in the intellectual system of communitarianism should not be neutral to the different understandings of good life. The definition of justice based on the good and fruitfulness is the basis of the views of the thinkers of this intellectual process. Michael Walzer, consciousness, poses justice in terms of cultural diversity. In Walzer's approach, the principles of justice are defined with the notion of social well-being, and as the analysis of the public is defined in any society based on the values of the same society, the principles of justice are not fixed either. He makes sense of justice with the fluid and intellectual identity of the community. From this perspective, it is against the neutral state. Because it is the duty of the state to ensure the distribution and harmony of charity based on merit in diverse societies. In his opinion, when a given society is fair, its inherent life persists in a way, in a way that respects the common understanding of its members (a group of translators, 2007: 189). Sandel, who considers the issue of justice as the most important community, believes that

another aspect of justice is thought to be Aristotle's view of justice. It is true that the principles of justice can and should be neutral in relation to the concept of good life. Contrary to religious beliefs, It has just to build good citizens and make good behaviors (Sandel, 2014: 241: a).

Michael Sandel's Theory of Justice:
Sandel is considered the most important communitarianism that deals with justice, restricting Kant and Rawls's task-oriented liberalism. Because the requirements of the principles of justice, apart from individual and social and moral values, are not possible. Sandel does not separate social policy from the individual's individual work. Sandel's approach to justice is based on community and culture. Understanding and generalizing Sandel's thoughts has separated him from other similar thinkers. He believes that philosophy is neither round nor abstract. He engages his audience in ethical riddles, thus linking the scope of moral discourse and political discourse.

The books of "liberalism and its constraints", "justice, what is right?" In addition, "what cannot be bought with money" is one of the most important Michael's works. Of course, the book of liberalism and its constraints was regarded as a manifesto for the socialists. The book, with critiques of principled task-oriented liberalism, provided grounds for proposing the theory of justice in Sandel. Because, in his view, liberalism Task-oriented, more than anything else, is a theory of justice (Sandel, 2015: 14). First, the Sandel of the doctrine of primacy Q. The priority of the right means that its own purpose and purpose is preceded by any other purpose. In its principles, there is no deduction from the good. And if justice is realized in individual

rights, even general welfare cannot Here preference for the right to goodness has two different uses: first, individual rights prevail over universal good; and, moreover, the principles of justice based on these individual rights relate to the perceptions of individuals from social wellbeing and good life (Sandel, 2015: 10 -11).

Sandel believes that the subject cannot be considered independent of goodness and wellbeing. Such a definition of the right is not capable of interacting with the full development of human beings, because the subject is preceded by its goals. The subject of modern liberalism is independent of its tendencies and values. He is impartial, does not engage, does not participate, and this is the extreme individualism Sandel challenges. The Sandel is an extreme individualist critic of market-oriented societies. He argues that the primacy of the right as an explicit moral claim means that the principles of the right without exception apply to considerations of welfare or satisfaction, even if urgent and even limit the range of demands and values that they deserve (Sandel, 2015: 32).

In the opinion of Sandel, the separation of the principles of justice from moral and proprietary means cannot bring society to justice. In his view, Kant's moral person, who is the ruler of ethical theorems and justice, and Rolls notion of gentleness that the electorates and adopters are referring to the content of the principles of justice, is based on the theoretical assumption that one's personality can be understood from the ends, goals and His knowledge is separate and independent. According to Sandel, Kant's beliefs about a person in his theories of justice are based on this meta-physical separation between the individual in his ends and desires, and such an impression of the individual is unfeasible and unpopular (Vaezi, 2006: 41).

According to Sandel, the priority of the right to good, i.e., the law, has precedence over other social and political values.. In the conflict between social welfare and justice, we must take precedence over the principles of justice. Sandel seems to want to say that morality is the most fundamental component and motive in viewing and exploring the world. He is interested in discussing moral motives. In Sandel's view, without relying on certain ethical ideas, and specific and well-defined perceptions of our common interests, we cannot reasonably argue about the principles of justice.

In Sandal's view, the basic propositions of radical individualism-based, task-oriented and modern liberalism, the universal discourse and neutrality of the state of liberalism separated the individual from the values of community and civil society participation. However, everyone who, in John Rawls's opinion, is in a similar situation sees the universal narrative of human liberalism. Rawls, in his theory of justice, first imagines a situation in which members of the community lay principles for the administration of social life in an impartial manner choosing this condition involves an uncanny curtain that prevents people from accessing information. Information that violates that impartiality (Bashiriyeh, 2013: 119).

Good and bad, Sandal does not have a latent nature, but the formation of communities is based on that very foundation. Justice in this regard is not an individual subject based on the particular field of person, which can be ignored when the contract is made based on the principles of justice. The pluralistic syndication provides liberalism and claims that individuals are created by their societies, and by the obligations arising from membership in these societies.

In this regard, Sandel criticizes three approaches to this issue in the book of Justice.

According to him, the principle of Bentham and John Stuart Mill's most pleasurable / beneficial use, the philosophy of discretion, followed by a free market and a minimalist government, and theories that regard equity as a virtue and a notion of good life, should be evaluated in the field of political philosophy and ethics of philosophy. Sandel initially poses questions for a rigorous assessment that is inclusive with everyday life. Every person encounters issues over the course of his life that he must be able to make a decision about. This is the moment when one must judge and judge justice. With this Socratic Method, Sandel wants one to answer the question, which is really the right one? There is a controversy between the realm of reason, ethics, religion, culture, judgment and justice in everyday life of the individual.

How should justice and ethical truth be reached? How should decisions be made, regardless of ignorance, prejudice, selfishness, and alienation? According to Sandel, self-cultivation and self-expression cannot be attained by the best way of life, justice, or moral truth. The moral reflection that is the controversy between our judgments and our beliefs is public. Ethical integration becomes a political issue when it asks what The rules must govern our collective life, it is necessary to get involved with the city of Hay, with discussions and events that disturb the public opinion (Sandel, 2014: 30 a). Because such issues arise from society and its impact on society and citizens is directly affected. For example, he wants us to imagine that the driver is a minibus whose brakes are cut off, on the right shoulder of the road of four people and on the left side of the road are standing alone. What decision should be made?

What is ethical or right? Perhaps the answer is that it is better to kill one person than to kill someone. Now this situation is a little more complicated and asking, assuming you are not a minibus driver and on a bridge an observer is an adventurous man, who, if he is pushing, can stop at the minibus and take away the charge, what do you do? Why is the second one more unethical? Why did your second decision rematch? In either case, the victim had neither the right nor the right to vote (Sandal, 2014: 21-22 a) another example, re-imagine that someone was arrested by the US intelligence agency.

The information indicates that the person has set up a hour bomb in one of the city's cities, which could kill 3,000 people. To confess, we must crack down on it. To what extent is this ethical? Is not his personal rights violated? If we have to bring her daughter, who is not aware of her father's intentions and is studying in another city, to torture her father's eyes, how much have we done right? (ibid. 38 -39). Sandel tells the kind of situations that a person encounters in his daily life and in the context of his social life.

Today's society in its public and private domain is more concerned with the past. Many of these problems, albeit individually and in the private domain, are, on the one hand, affected by society, and affect the society on the other. Issues such as abortion, homosexual marriage, terrorism, the emergence of universal discourses of violence, the defense of freedom and freedom from ethics, and so on? We cannot judge all the time in a world of ignorance. There is always controversy between our judgments in particular situations on the one hand. Should I see what is right?

Michael Sandel, based on the principle of maximum pleasure for most of Bentham's people, casting lions on the lives of Christians in ancient Rome, torture of innocent people to save more people, delivery of beggars to the nursery in return for money, are fair and just decisions, but in this way What moral questions do we ask ourselves about individual rights and the safeguarding of human dignity? Are these ethical decisions ethical? John Stuart Mill refines the principle of Bentham's theory of reconciling the principle of the defense of individual freedom with the philosophy of socialism. According to the will of the individual, he is free to do whatever he wants to do, provided he does not harm another person.

Because the ruler is his body and soul. Bentham's theory further suggests that the difference between values is based on Bentham's theory. According to Bentham's theory, if those who go to watch war dogs are more than those who are interested in Rembrandt's paintings, the community must be more of a battlefield Dogs make up the painting museum. Mill wants to solve this defect by designing the theory of differences between high values and poses.

However, what is the question of what is the criterion of this measure and who is it? In addition, one can judge the ethics, virtue, and values of the society in a manner that is fair in terms of values. Today, the group and the ISIL function are clearly defined and supported by supporters and opponents, Gets If a majority of society suppresses followers of an unpopular religion, apart from any harm that this intolerance may have over time in society as a whole, is this injustice not the right of the individual of the community? (Sandel, 2014: 31-32) Thus, Bentham's theory cannot be held accountable, and the community is brought to justice and prosperity.

In the opinion of the volunteers Sandel, with the goal of neutrality of the state in the economy, the welfare of society has put society at great risk. Opponents have ignored civic and social virtue in facilitating suicide, drug trafficking for any reason, abortion, and contractual arrangements, with the argument that the person owns the property and the government is just guarding the night. Sandel, in his famous "What cannot be bought with money," criticizes the neutrality of the liberal state market and speaks of determining the boundaries of the market.

For example, renting a body member for advertising with tattoos, paying for medication testing, economic use of situations in the wake of the war, earthquakes, giving away addicted mothers for sterility, bribes for treatment, and better allocation of treatment, failure to take turns in return Getting money to get a vital member of the body, a computational marriage based on profits has led to the marketing of morality.

Sandel asks 1998s: can all human actions be seen as a market? Can a decision be made on choosing the type of coffee in a store and the critical decisions that we put forward in the same way look the same as just an economic approach? (Adaptation Free, Sandel, 2014: 1-50) In an article in a lawsuit against perfection, Sandel puts forward the issue of simulation in the context of justice and justice.

Sandel puts forward a simulation issue in the context of justice and justice. According to him, in four respects, fundamental questions about the moral status of nature should be raised, and the proper manner of human beings given to the given world should be raised. These four areas include increased muscle, memory enhancement, growth cure and hormonal treatment. These days, ambitious parents are calling for the best of their

children. Genetic manipulation for growth in musical talent or sporting capabilities does not violate the child's autonomy. Is the space of competition fair and fair? In cosmetic surgeries, the beauty of medical instruments is used for non-medical purposes! (Sandel, 2004: 56)

Participation, virtue, pride, prosperity and community, observing the ethical boundaries of the market, merit and giving priority to the right to the teachings that lead to virtue and life based on the principles of justice in society. Sandal proposes a policy common good in a just society for a good and virtuous life based on collective wisdom. Good-will policy is Sandel's policy of taking serious ethical and moral points of view. Many say that he is talking about virtue in politics. He is a religious conservative. He wants to teach people how to live. We have to think of a system that takes moral and moral points seriously (ibid, 191). It seems that my community is having this problem.

This situation in the third identity of the people with their own consequences. The fear of accusing him of being extremist, principled, or pro-feminist and upright, exacerbates this situation. This may be due to the incomplete and incorrect combination of politics with virtue in our society. Sandel states: "(I heard no sounder than the sound of the slow-down. In his opinion, he did not summarize justice in national production and distribution. He spoke of the war in Vietnam, poverty and racial inequality. Kennedy says In 1968, states in his speech that our gross production is now more than $ 800 billion, but part of this figure is spent on air pollution, cigarette advertising, making films that create violence from idols to our children's toys Buy a bomb and call it. Our gross production is not spent

on love, marriage and work. Our courage, our intellect, our love, is not considered. Kennedy was killed three months later, we can guess what would happen if he stayed (ibid, 262). However, his collective public policy is based on four axes.

1. Honesty, sacrifice, service. What is sacrifice? The cultivation of humankind is for sympathy. When you want to talk about justice, there is only a way to feel empathy with everyone and a commitment to collective well-being in the citizens. We must eliminate individualism and neglect of civic virtues by educating the community. In Sandler's view, even in a diverse society such as the American society, one can create a sense of solidarity and mutual responsibility. Barrack Obama in 2008 criticized George Bush from this perspective. According to him, September 11 was an opportunity to use it to guide people to collective sentiment. For the sake of good breeding. Obama says, "Wherever we serve, they asked us to just buy. Instead of inviting mass sacrifices, we gave the riches tax deductions for the first time in our history during the war." (ibid: 263)

2. Ethical boundaries: In relation to the second principle, Sandel has spoken in detail in the book "What cannot be bought with money". According to him, the dominance of market thinking on other values of the society and the economic context of life is in contrast to the virtue of the citizen. In a market-based society, virtue, friendship, civility, and courage are at risk of being monetized. Sandel asked his audience whether selling and selling is ethical. In the United States, there is a program like Lotteries, but this program is a bet on famous people. What does Mr. Gaddafi

mean when he falls? Arafat Is Terrored. Moralists in this regard raise the ethical boundaries of the market. It does not matter who they are, no matter whom it is, it is important that we bet on the lives of the people. When the coup d'état takes place, a government is affected by this issue with all its citizens. It is not an ethical move we can bet on. The Pentagon, who is a sponsor of the lottery, defends himself and says he is analyzing the information. Those who bet on the fall or killing of a person are certainly those who have information. However, socialists believe that this is not true.

Moral another example is when stock market Wall Street fell; many shareholders went to buy insurance for people over 65. The stockholders purchased the old people's insurance and paid them up to their lifetime. Nevertheless, after the death of a person, they received a multiplier from the insurance company. It is said that many large shareholders have been saved from the collapse of this trade. However, from a virtuous ethical point of view, is it just right that we are waiting for someone to die? The sandal of value and property boundaries also elegantly discusses the ethical boundaries of the market. Propaganda, bribes, rent of the womb, and so on, are things in the market that not only do not increase the virtue of a citizen, but also bring it to a moral fall. The notion of justice in such a society is difficult and impossible.

Sandel is not talking about coercion and justice; it is about the decline of looks, behaviors, and goodness. The moral premise of trading is an example of what I call corruption as proof of it (Sandel, 2014: 165). He believes that he should not let us change the repertoires governing our social institutions. We need to have a general discussion about the ethical boundaries of the market.

3. Inequality, Solidarity, and Virtue: We cannot eliminate inequality. For example, why should Bill Gates get to this position? Why should Michael Jordan have such a wealth? These differences and inequalities are always present in society. Fair distribution of income has always been a concern for political philosophy. However, what is important in relation to this inequality is its effect on the sense of solidarity among members of a community. Society and its values are prior to the individual. The members of a community are united, despite their heterogeneity and diversity, for bringing happiness and collective happiness. Civic participation, mass sacrifice and justice are based on solidarity and collective spirit in society.

Therefore, it should reduce this inequality as much as possible. For example, as we know, in our country, nonprofit schools and private universities are multiplying state-run education centers. This will involve inequality and disregard for talent and competencies. Litigation, deprivation, and misunderstandings lead to a breakdown of society. Will be violent another example is the existence of private and well-equipped private sports clubs with limited facilities and poor facilities. Such things will not only transform the community into two poor social categories, but they will also be the opposite and the other. Unfortunately, inequality is increasing in Iranian society. According to Sandel, this inequality will lead to erosion of civil and collective virtues, and the government must therefore increase its public and free community to prevent the erosion and disturbance of society. For example, public transport will be strengthened so that prosperous people will also benefit from They are encouraged to create a good government school that will give the poor and the same desire to send their children there. People from neighborhoods in

their own enclave will go to common civilized democrats' spaces (Sandel, 2014: 266 a)

4. Ethical Conflict Policy: Sandel does not believe in the negative liberalism of Rawls. Because liberty is essentially contrary to individual liberty. The fact that one is free from the interference of others in his life does not lead to the existence of individual liberty. The crystallization of free decision-making power is not possible without civil participation. The human dimension in the process of being present in the community is familiar with the lifestyles of the people and the structures of society that can lead to evolution and wisdom. The expression of liberty in a person's republic is crystallized. Republic needs the virtues of its citizens. That is, the oven, as a citizen of the republic, must have a certain interest in society and its values. On the other hand, the free person must be active in the community, without being neutral, and having no participation in civil society. And, on the other hand, the presence of community structures must lead the individual towards virtue and happiness (Sandel, 1996: 125-126). In his book Justice, Sandel has quoted Barack Obama as saying: The generalists are wrong to disregard the scope of religious discourse. The refusal of some progressives from any reference to religion has often prevented us from effectively acting from an angle Ethical issues.

If liberals offer a kind of open-political political discourse, they will deprive themselves of the interpretations and definitions that millions of Americans understand through their personal and social justice. Fears that our tune will prevail , May lead to a role that our values and culture play in some important social issues To deal with issues such as poverty and racism, lack of insurance,

and work require changes in the hearts and changes in the brains (Sandel, 2014: 246 a). Sandel's view should be looked into our eyes. We should listen to the religious beliefs of others, learn, criticize and get involved. It is such that justice is possible. There is no agreement in this collective discourse, but in the end, a just society will arise.

The concept of justice in of the epistemic teachings of Islamic thought:
The perfection and exuberance of man as the successor to God on earth is the basis of Islamic teachings. In Islamic language, both individuals and society are important. Individual identities are not isolated from the identity of the community. Islam also does not consider society as a credible or non-real existence. The Qur'an gives societies a common destiny, a joint action letter, an understanding, an act of obedience and rebellion. Obviously, the Ummah has no meaning if it is not objective, destiny, comprehension, and appreciation. Collective life is a fact (Motahari, 1995: 30). Islam emphasizes the role of society in the development of human personality. Allameh Tabatabaei clearly deduces from the Qur'an what the Quran considers for the community of personality, for the community to live (Surah al-A'raf 31). For the community of disease and health, he believes in the community of happiness and glory (Motahari, 2015: 199). In Islam, human beings are equal. Individual, ethnic, racial, and even political predominance has no place in the Islamic society. God blesses God by virtue of piety, which is of moral virtues. God says: Most magnanimous with God with the most powerful people (Surah al-Hojarat 13). Alam Ali says, "Piety is at the head of all moral values." (Nahj al-Balagheh, wisdom 410).

In line with such thinking, there is a deep relationship between the two categories of politics and religion. In Islamic texts, political concepts such as justice, freedom, equality, legitimacy, rule and morality are defined based on morality. Political thought in the Islamic society cannot be diverted from moral values and virtuous circles. Islam and many philosophers of justice are perfectionists. Moscoviyeh, Ghazali and Khajeh Nasir al-Din Tusi are Muslim philosophers who are expounding discussing the relationship between ethics and justice and politics. Imam Khomeini, the founder of the Islamic Republic of Iran, has implemented the laws on the standard of justice and justice, the development of personal and social justice, and the prohibition of corruption, prostitution and all kinds of deviations, and the provision of liberty on the criterion of reason and justice and independence and self-sufficiency.

The amount of justice is meant to prevent the corruption, ruin of a society, and guide the community to the standards of reason and justice and justice (Sahifeh Imam, 21: 405). "The policy is to guide society and lead the society and take into account all the interests of society and take into account all aspects of human and society and guide them towards it. What is right for them is the good of the nation; it is the right of the people. "(Sahifeh Imam, 13: 432). Therefore, in Islam, political and moral affairs are not separated. Hence, Imam Reza describes in Imam's characteristics: "Imam is innocent, confirmed and dilapidated, and is protected from errors and landslides.

God has appointed him to this characteristic, in order to be a proof of his servants, to see him on his creatures. "(Saduq, oyoun al-Reza, 1993, p. 198) This Hadith crystallizes the link between politics and religion in an Islamic state. The concept of justice in Islamic thought has a special place. Justice is one of the principles of religion. Rooted in the Quran and the Sun. God states that "We have sent our messengers with clear proofs from the goals of the Quran and the descent of justice." We sent down our scriptures and rates so that the people would rise to justice (Surah Hadid, 25). " It says elsewhere, "He raised the sky, and placed it in law and law, so that you do not flood yourself, and hold up justice In Islamic sources, the concept of justice is linked to politics and society. The rule of the Islamic society regarding the issue of justice should not be neutral. Ali (AS)'s letter to Malek Ashtar is an example: the right to the rightful owner, whoever he is, close, or the teleported, and be patient in this work (Nahj al-Balaghah Letter 53). One of the important traditions of Imam Ali (as) regarding justice is the centrality of justice for politics. The "criterion of the law of justice" is the basis of the policy of justice. The happiness of a person's life in a community is defined based on justice. The purpose of the need to defend the Islamic state and even jihad is in this direction. Because a just society can protect social and personal goodness.

According to Imam Reza (AS), Mohammad bin Sina states the reason for the escape of the war: "God forbade the escape of the war on his path, because in it the weakness in religion and the lightness of the command of the prophets and Imams are righteous, and fleeing from the war, they have left their enemies and their punishment for denying them what they have been invited to, such as confessing to lordship and exposing justice and refraining from corruption. Moreover, this dares the enemy to attack Muslims and carry out acts of corruption such as murder and capture and the abrogation of the religion of Allah and other corruption. "(Muhammad bin Ali Saduq, ibid, 1994,p9). In the jurispruden-

tial texts of justice in individual morality and human relations in the society must be observed. The goal of justice is to create transformations in the individual and society. According to Imam Khomeini, the purpose is to bring people to justice, to bring justice to the wrongdoer Adel (Shariat, 2010: 243).

In the Islamic discourse of economics, politics, individual and social rights, ethical values are defined on an equitable basis. Dr. Shahid Beheshti believed that he should never sacrifice moral justice to other areas of justice. The principle of justice is ethics and morality (Mohammad Hussein Beheshti, 1982: 24). The Supreme Leader of the value of justice should not be forgotten as a low degree of value against other values (meeting with the President and the Council of Ministers in 2005). In fact, the sentence it is an indication that justice is an endpoint that is defined by all aspects of the individual and society. Emam Khomeini describes the concept of justice based on freedom, independence and prosperity, that is, justice in a systematic, social and individual dimension. He describes the purpose of establishing the Islamic Republic of Iran to establish an Islamic justice; and, with Islamic justice, everyone will be free and independent in all matters (health Fah Nour, vol. 6: 77). Justice is one of the concepts that Islamic thinkers have considered as the most fundamental intellectual and educational system in the context of the history of political thought. The scope of the subject is far beyond the scope of this research. Justice means total fertility in the votes of Maskouri and Ghazali, moral justice as a manifestation of the wisdom of God from the perspective of Zakaria Razi to the comprehensive views of Imam al-Musa Sadr on economic justice, the study of the concept

of justice as the highest order Ethical in the political and social society The attention of the Ahl al-Bayt (as) and Islamic thinkers has been on this concept since the past.

Of the other common themes, these two schools of thought are the subject of pluralism and multicultural societies. In the Qur'an, God has commanded you to cling to the thread of God, and do not disperse! Moreover, remember the blessings of Allah on you, remember how you were the enemy of each other, and He created between your hearts, and thanks to His blessings, He is a great brother! In addition, you were on the lips of a fire of fire; God saved you from it; so, God reveals your verses to you, maybe you will receive guidance (Al-Imran 103). The Almighty God, when speaking of the community, brings everyone to Community around

The pivot is connected to itself. God commands unity and affection as the two virtues that come into being in the community. The two virtues that make peace in the community are: "Before the Prophets were before the Prophets were one nation, God, for the sake of the disagreement between them, the Prophets chose good news and warning, and with them they sent the book to the truth, according to which Among the people and in what they differed, this time they differed in religion and the book, and this difference did not emerge except from the area of those who belonged to it, and their motivation was in the difference of jealousy and insurrection. At that time, God those who believe in disputed matters lead to the right, and God guides whom He wants to direct the Sufi (Surah Baghareh 213). According to Allameh Tabatabaei, this speech, while accepting human reason, has considered religion as a reformer.

In addition to the natural disputes that solve their religion, there are differences in the conception of the Religion as well, which brings about theoretical reason for humanity to flourish. There was no such flourishing. Therefore, both the Religion and the intellectual intellect that evolved through the Shari'a have left man from these differences. (Ali Akbar Alikhani, 2009: 213) In the opinion of contemporary Egyptian Muslim thinker Nasr Abu Hamed Abu Zayd, he believes that the spirit and content of the Word of God must be The practical consequence of this view is that in each period religious texts can be interpreted in accordance with the conditions of the day and in accordance with the requirements of time and place (Ali Akbar Alikhani et al. 2011: 36). From this perspective, he believes that justice is one of the fundamental concepts that the Qur'an has addressed in different ways and in various ways. One of the analytical examples of verse 90 is the chapter of Nahl, in which justice with Ehsan, the end of goodness to itself and others are bonded. The verse that is contemplated in this verse has no contact, contrary to other Qur'anic verses in which the infidels, believers, or humans are addressed. The audience does not have a verse of justice in terms of the syntax of comprehensiveness and comprehension and the extent of the verse's address. (Ali Akbar Khani et al. 2003: 123). Fazli Rahman is also a Muslim thinker. According to this Pakistani Muslim philosopher, in order to achieve the rational life of Islam, one should seek to establish a link between rationality and ethics. Disregarding the ethical issues from the point of view of Al-Rahman is the greatest objection of Muslim philosophers. He sees the foundation of the teachings of Islam as the foundation of a moral system (Rahman, 1965: 9). In his opinion, the Quran concepts are linked with peace, altruism and justice. In general, the teachings of divine religions always emphasize peace and reconciliation. God in the Qur'an also explicitly asks people to avoid disagreement and strife. "He is able to send you a torment above or below you, or to bring you together in the form of your dispersed categories, and the taste of war and disagreement. You will be able to taste each one of you by another. See how we give them different verses! Maybe they will understand "(Surah al-Omron, 65)." Take command of Allah and His Messenger, and do not fight stubbornly with your fears, and your dominance and rule will vanish, and the breeze will not triumph over you, and be patient, that Allah is with those who are patient" (Surah Anfal, 46). Constituents rely on the concept of "community"; the congregation is different from society. The translation of the socialists about the thinkers of this school is not a proper translation. The English translation is the community of the community, while the English translation is the community of Society. In liberalism, the community is raised and in the community, the congregation. In the congregation, there are individual, cultural and traditions. In Islamic culture, we can translate the congregation as "Ummah". That is, if we want to translate the Community into Arabic, it becomes the Ummah, because in the Ummah it is also emphasizing the connection of individuals based on culture and tradition. From here, we find that some of the concepts of congregationalism are related to Islam. (Haghighat, WWW. fahimco.com: 2017)

Conclusion:
Obviously, there are points of differentiation between the theoretical foundations of Islam as a divine revelation of intellectual thought and political thought of congregations. However, in the present day, the necessity of

discourse on the common components of intellectual currents is essential. In fact, its time has not only come, but it's late. The discourse of a single global community should place itself in the discourse of the international moral community. The virtues of virtue are the key to achieving human prosperity and perfection in the intellectual circle of congregations, which is one of the great and serious propositions that can be the basis for interacting in topics related to political thought. Aristotelian ethical tradition, moral policy, namely, critical moral discourse, observance of ethical boundaries in the market, focusing on the civil affairs of inequality, the principle of goodness to justice, the establishment of a relationship of fair distribution with goodwill, the creation of the spirit of public participation, and the indifferent personality of an active citizen in political affairs Sociology, the organization of individual identity through the relationship of my conversation with others, the achievement of unity in a variety not in harmony, the moral and cultural values of the constructive institutions of society, the formation of individual identity in line with social identity, the responsibility of the government to reach the political community to individual health Social and Succeeding Values The end of the human being, the common life, and the relativism and affectiveism of the West, are the subjects in which the epistemic persuades these two trends of thought to a constructive dialogue and constructive intercourse towards a moral ethic . The emphasis of communitarianism on two concepts of tradition and culture is one of the common features of this intellectual process with Islam, as is the Islamic political philosophy often influenced by Aristotle and the virtuous interest. Com-

munitarianism is also an attempt to revive transcendentalism, and is an appropriate means for raising Islamic political thought globally. Macintyre and Sandell, among the communitarianism, Michael Sandell, in relation to the two concepts of the right and the good, is that there is "good" in a prior world in the world, and we discover it. Liberals say there is no "good"; rather, we agree on good. Constituents rely on the concept of "community"; the congregation is different from society. The translation of the socialists about the thinkers of this school is not a proper translation. The English translation is the community of the community, while the English translation is the community of Society. In liberalism, the community is raised and in the community, the congregation. In the congregation, there are individual, cultural and traditions. In Islamic culture, we can translate the congregation as "Nation". That is, if we want to translate the Community into Arabic, it becomes the Nation, because in the Nation it is also emphasizing the connection of individuals based on culture and tradition. From here, we find that some of the concepts of congregationalism are related to Islam.

1. The basis of Islamic thought based on the Qur'an and the religion does not regard the moral and religious values as separate from the public sphere, especially politics.

2. The identity of each political system in society is defined based on the moral values and religious beliefs of the same society.

3. The person's end is in the context of the high values of the community that is crystallized and complete. A humane, neutral person with no prior values cannot be good or bad.

4. The happiness of the individual is the purpose and basis of the formation of a political community, because the virtue and welfare of the community are provided with the prosperity of the citizens.

5. The constructive concepts of the state and the good political community cannot be distinguished from ethical and religious values. Because the city is the bed of happiness.

6. Justice in a particular and general sense is tied to the most fundamental concept and political aspiration with moral values.

7. Distributive justice, correctional justice, and justice based on a value system that can withstand oppression and corruption; and the necessary admission to create peace.

8. The main purpose of the government is to establish justice for the happiness of the individual. The Islamic system should be the guarantor of justice and peace and security in society.

9. Man is always looking for perfection, prosperity and self-control. Therefore, the political community must have a moral definition of justice to prevent a person from overflowing and corruption.

10. Definition and implementation of justice based on ethical and religious values leads to the unity and prosperity of the individual and society.

11. Respect for diverse values and cultures provides the basis for peace.

12. Cultures are areas in which they can understand morality. (Beheshti, 2016: 49).

13. Talking about the Common Understanding of the Good and the Living Environment (Habermas and …, 2013: 142)

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